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A
S E R M O N

Preach'd at the
Temple-Church,

January the 30th. 1713.

Being the Anniversary of the
M A R T Y R D O M
O F
King CHARLES I.

K.

By *Richard Coleire*, M. A. Rector of *Harietsbam*
in *Kent*, late Fellow of *All-Souls College* in
Oxford, and Chaplain to the Right Honourable
the Lord Viscount *Falkland*.

L O N D O N :

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MEMORANDUM

TO THE SECRETARY OF THE

NAVY

FROM THE

CHIEF OF THE



1805



TO
Sir William Whitlock, Kt.
MEMBER of
PARLIAMENT
FOR THE
University of OXFORD.

S I R,

 HIS Discourse was Preach'd before those honourable and learned Societies, among whom you deservedly possess, and have long adorn'd a First Station; and the Person who has the Honour of Dedicating it to You, was for some
A 2 Tears,

Epistle Dedicatory.

Years, Member of that University, which is so advantageously represented by Your self, and Your great Collegue in Parliament. Had he therefore been to have sought for a Patron, to whom, upon every reasonable Inducement, he might most suitably have inscrib'd these Papers; his Choice, Sir, must necessarily have determin'd upon You: And he begs leave to Publish with Thankfulness the Favourable Reception You gave him, as an Encouragement, without which he could not Presume to have approach'd You with this Address.

*As to the black Parricide of this Day; there is now scarce a Man left, who does not profess to look back upon it with Horror: Tho' good Nature it self, if it has at all convers'd in the World, cannot but observe that it is a new fashion'd Abhorrence. The Time was when it was talk'd of after another manner: And still the Principles by which our Fathers were betray'd into the Crime of ROYAL BLOOD, are as industriously Propagated, and as intemperately Defended as ever. 'Tis an ill Complement to the Piety and Indulgence of the present Reign, but barely to touch upon an Argument for which there can be no present Occasion; nor
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Epistle Dedicatory.

has it a much more decent Regard to the Illustrious House in Succession ; since it bids them to know before hand, what a jealous People they shall have to govern.

But God be thanked, that while we have Universities, and Inns of Court among us ; while the Laws of God and Man can be consulted ; and good Principles founded on Study and good Education, Loyalty will ever be the younger Sister of Religion, and the Rights of Crown and Church find truest Friends among those who have maturely consider'd the English Constitution and digested its Laws. I am sure, the learned Gentlemen who were pleas'd to be my Hearers, shew'd how well they were built up into all good Principles, by being favourable to the Defects of this Discourse for the very Sake of its Argument ; and by such Civilities to the Preacher, as he wants Words to thank them for.

The Patriot who is pleas'd to undertake the Protection of the following Sermon, shall not be offended for his Condescension, with immodest Praise. I know my Duty to the Place of my Education too well, to add my private Panegyric,

Epistle Dedicatory.

ric, to their publick Voice. Nor by their frequent Choice of that eminent Pair, who now represent them, they demonstrate that they think them equal to the Confidence and Trust which they have repos'd in them : And that (which is the greatest Character which can be given even to illustrious Men) they depend upon their Firmness and Constancy to the Interests of Church and State.

I am, Sir,

Your most oblig'd,

Most humble, and

Most obedient Servant,

Feb. 27. 1713-14.

RICHARD COLEIRE.

LUKE XXIII. *Part of the 28th Verse.*

-----*Weep not for me, but weep
for your selves, and for your
Children.*

TO draw Parallels between the Sufferings of our Saviour and our Martyr, is thought to exceed the Allowances of Christian Zeal. My Text, being the Words of our Blessed Lord when *led away* to his Crucifixion, looks as if it were *chosen*, upon the present Solemnity, to countenance such a Parallel. But since this ought to be a Day wherein *every Soul* should humble it self before God for the Guilt, the yet unexpiated Guilt of Royal Blood; far be it, that, on any account, a Check should be given to the religious Strictness of these our just Humiliations! Far be it, that the *Forwardness* of some should take *Disgust*, that the *Weakness* of others should *stumble*, or that the *Piety* of any should be *offended* at this, as at a *Bold*, an *Unequal*, or an *Unbecoming* Comparison.

No!

No! *This Day is* too much, already, a *Day of Trouble and Rebuke*, to be represented as if it could be made a *Day of Blasphemy*! And tho', while I am speaking to these solemn Words upon this sad Occasion, I shall only take them in the Sense which they make; yet I would conjure my Hearers to acknowledge the Unexampled Crime of our Fathers in putting their Sovereign to Death; and *the Righteousness of God's Judgments in all the Evils which have come upon us*, since the shedding of that Blood!

—Weep not for me, but weep for your selves, and for your Children.

In speaking to which Words I shall consider,

- I. The Substance of this Day's Guilt; which must deeply affect us, both as Men and Christians, with Sorrow for our Martyr's Sufferings.
- II. The Malignity of it; which must bring our Concern Home to our selves, as having apparently lain upon our Fathers, and upon Us their Children.
- III. That it, in Consequence, becomes us to continue the Fastings and Mournings of this Day; that God may be intreated for what
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is past, and incline our Hearts to better Principles for the future.

I. Then let us consider the Substance of this Day's Guilt.

Could it so have pleased God that we might have *clear'd our selves in his Sight*, without *remembering this Day's Iniquity*, our Concern for the Honour both of our Church and Nation, would have laid it deep in Oblivion; nor should our Calendar so long have been charged with this reproachful Anniversary! But since we cannot repent as we ought of this great Offence unless we heartily abhor it; since that very Abhorrence which is necessary to make us *undefil'd and innocent of it*, must call it severely and ungratefully to Remembrance; we are bound to repeat the Story of our Folly and Madness, though it be never so *distastful* to some, so *inglorious* to us all!

But how to begin the Narrative of this singular, this crying Guilt! How to describe the Indignities done to Religion, to Humanity, by the solemn Mockeries, the Theatrical *Formalities* of this impious Murder, is a Task too difficult for any one to undertake, and do Justice to the Subject!

This Day it was that Christianity received a greater Blow than ever it endur'd since our Savi-

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our planted it ! Christianity, asserting its divine Original not more by the Purity than Charity of its Principles ; yet wrested to countenance an Action so barbarous, that Charity with all its mitigating Pleas cannot excuse it, with all its Generosity and Patience cannot endure it ! Who then can silence the just Rebukes of this Day ? Who can resist the Insults of *those that hate us*, who have such an undeniable Occasion given them to *cast us in the Teeth* ? For tho' to murder *Kings* be none of the Doctrines of a Protestant Church ; tho' Schismatical Heads could only form such *infernal Designs*, and rebellious Hands would only execute them ; yet, for as much as for our Punishment they were permitted to prosper, for our Reproof, the whole Nation stands charg'd with, and bears the Scandal.

Behold we then a King becoming *more than Conqueror*, by the brightest Test of Christian Magnanimity, his invincible Meekness and Constancy under Sufferings ! Behold we him sustaining all the Trials of injur'd and affronted Majesty ! And as it is said that a skilful Physiognomist foretold his disastrous Reign by the unfortunate Lines of his Face ; so, from the very first his Government had that unhappy Aspect, that one might foresee the bloody Period in which it would set ! Behold we him launching forth into Empire under these original Difficulties, of a War bequeath'd to him by his Father, and recommended by Parliament ; of an Exchequer emptied by the

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the improvident Bounties of his Predecessor ; and of a necessity thereupon of laying himself too much at the Discretion of his People : Behold we them, loading him with the inauspicious Presents of Petitions, Remonstrances, and Protestations ; impeaching his Favourites, and attainting his Ministers ; jealous to the highest Degree of their own Rights and Privileges ; but deaf to his Demands, regardless of his Honour, and encroaching continually upon his Prerogative ! Behold we him, thro' these obstinate Unkindnesses, reduc'd to Unprincely Straits : And if, *by the ill Council of some for their own private Ends, or the Insurmountable Difficulties of State*, he was forced to some few Irregularities in Government ; what Amends was he not willing to make, even beneath his Dignity, and beyond his Safety ! What was ever requir'd of him, to allay the Heats, or quiet the pretended Fears of his People, which he did not calmly, nay joyfully condescend too ? And what were the Consequences of his frequent and large Concessions, but more disloyal Treatment, more inordinate Cravings ?

But *these*, alas, were but the beginning of Sorrows ! But the Hands-breadth of that Gathering, that thickning Clond, which, in the end, did overspread the whole Constitution, and burst upon us all ! For Faction had not yet commenced into Rebellion, nor imbrued its Hands in Blood ; but when, at one bold Stroke, they had laid the Ax to the Root of Kingly Power, by

forcing the Royal Assent to their bloody Bill, and to their uncontrollable sitting in Parliament ; then were the Flood-gates open'd to irresistible Miseries ! Then popular Rage grew loud and insolent, *menacing* and *assaulting* whomsoever it pleas'd ; *invading* the *Freedom* and *Honour* of both Houses ; *shaking off* all *Reverence* for *Majesty* it self ; and *abetting* all *Factions* and *Schismatical Proposals* ! Then those Patriots who shew'd any Love for our *Jerusalem*, for our Church and State were driven from its *Defence* ! then were the Strengths of King and Kingdom seiz'd by *Disloyal*, and put into rebellious Hands ; and in a word, then was that War declar'd and levied against the King, for the pretended Guilt of which, he was as this Day, put to death !

How, like a true Father of his People, our Martyr labour'd to sheath the unnatural Sword ; and how implacably, whenever *he spake unto them of Peace*, they made themselves ready for *Battle* ; his constant Messages and Proposals are not more an Evidence on the one Hand, than their unconscionable Demands are a *burning Beacon* on the other ! His Proposals were such, as shew'd he wou'd part with all, but the *Jewel of Conscience*, for *the Blessing of Peace* ! Their Demands were such as cou'd not possibly be submitted to, by the Conscience of a Christian, nor by the Honour of a King : Nay, to shew that they had some Demands which the most harden'd Impudence *cou'd not*, and therefore the Sword must express they wou'd bind him down to an indefinite

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nite Promise, that he shou'd *deny them nothing which they wou'd bereafter ask.*

From thence proceeded the Unsuccessfulness of those Treaties, which on the one side were set on foot, with a yearning Tendernefs, with a bleeding Passion for Peace, but on the other were meer Pretences to cover their traiterous Designs. It was not because Matters *cou'd not*, but because they *shou'd not* be accommodated. Too plain it was where the Usurpation lay, the arbitrary and tyrannical Abuse of Government; and therefore, as they were under no Necessity from fear of being compell'd, they had neither the Honesty nor Intention to make Restitution.

And as all Treaties, when they cannot be brought to an happy Conclusion, break up with apparent Disadvantage to the weaker Side; so these by *Contrivance*, as well as *Consequence*, had most malignant and fatal Influence upon the *King's Affairs*.

The Breach of the First Treaty was the necessary, tho' not immediate Cause of our *Martyr's* Captivity. For, notwithstanding that various Successes came between, which are *all Calamities in a Civil War*; yet being at length overpower'd by those who were *Enemies unto Peace*, it cou'd not not otherwise be expected, but that, when his Forces were scatter'd, his Person shou'd be secur'd. The last Treaty found him a Prisoner,
and

and, as *Prisons to Princes are Chambers next the Grave*, brought him forth to his Death. Some fair Probabilities there were, or rather some deceiving Hopes, that even at that last *Crisis* the national Feaver might have abated; and that the publick Constitution, tho' much impair'd by the Length and Malignity of it, might have been recovered: But Rebellion was now grown a Two-headed Monster, and acted, for better Disguise, with different Faces: What the consulting Part pretended to agree to, the fighting Part contradicted and deny'd: At length, they all join'd in the Opinion, and Vote of not Addressing the King; and that promising, that gilded Treaty prov'd only a Lightning before our Sovereign's Death.

Well; die he must then, for so successful Rebellion would have it: Nor was it ever known that that *Sin of Witchcraft* prevail'd, but it forfeited it self with Royal Blood. Of this all Ages and Empires have given us Examples; in this our own *Annals* are too full of Precedents: But to *Arrain*, and *Try*, and *Condemn* a KING! Not to be contented with *Murdering* him only, unless they cou'd make him a *Spectacle*! bring him forth as a *Malefactor*! unless they cou'd dress their Murder up in form of publick Execution! Oh Shame, peculiar to the Madness of those Times! Oh Pity, that our Nation was the Theatre of such accursed Barbarity! Oh never may the
darkest

darkest Corner of the World afford such another Villany to keep this in Countenance!

One wou'd have thought Rebellion infatuated, that it wanted common Sense as well as Conscience in this ill-judged Execution; because it fill'd the Hearts of Mankind with an Abhorrence of the Fact, and might have overturn'd those Diabolical Schemes and Projections! But they were to venture that, or else they did nothing: For their Design being to put Monarchy to Death in the Martyr, that it might be out of the Power of Majesty to make Inquisition for *that Blood*; they were, at all Hazards, to stand the Pageantry of this Days Execution, that so Monarchy might be render'd *Contemptible* as well as *Infamous*, and they might for ever *Extirpate* both *Kingly Power* and *Name*.

Upon that View, because there cou'd be no blacker Crimes in Nature, than those which themselves stood Guilty of, they loaded the ROYAL INDICTMENT with their own Crimes! And that nothing might be wanting in *Manner* as well as *Measure*, they treated him worse than if he had been a common Malefactor! For, whereas in Cases of real Delinquency, where Guilt eminently pursues the Offender, and devotes him for a publick Example of Justice; the Criminal is patiently allowed all means of Defence, and sentenc'd, upon a legal Conviction, with compassionate Reluctancy; in this MOCK-TRIBUNAL
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abominable Crimes were urg'd with *abominated Insolence* ! No *Plea* was granted to the *Insulted Monarch* ; but his *Condemnation* was as *INHUMAN* as it was known to be *UNJUST* !

Surely, if ever *Malice* was, it might then have been satisfied ! Surely, since the *Victim* must be led as a *Sheep to the Slaughter*, he might, at least, have expected a *quiet Passage* to it ! But now, he was to bear the *Spite and Scorn* of another *Rabble* ! Now he was to become a *Sport* to the *Off-scow'ring* of the *People* : Nay now, (most impious Pitch of *Indignity and Cruelty* together,) his *Privacies* must be forc'd, his *Devotions* interrupted, by the *vile*, the most *immodest Intrusions*.

How long, O Lord, how long wilt thou not Judge and Avenge this Blood ? How long, O Lord, Holy and True, hast thou not Judged and Avenged it ?

Which brings me to my next General Head, *Viz.*

II. To consider the *Malignity* of this *Days* *Guilt*, it has apparently lain upon our *Fathers*, and upon us their *Children*.

Thus fell Charles, says a *Writer* of those *Times*, and thus fell all *England* with him ! And if ever happy *Constitution* was *bewen down* at a *Stroak*, ours was *that Constitution*, and this the *Execrable Blow* !

For

For when, instead of one just and pious King *many were the Princes of our Land for the Transgression thereof*; when they, who had prevaricated, not only with Men, but God, to bring about this Destructive Change, had serv'd themselves of both; then felt we the Sore Judgment of *believing a Lie*, and the Effects too evidently shew'd that we were *Forsaken of God*!

For, as to our Eathers; what Successions of Tyranny were they not subject to, while they were under the *Rod* of their *many Oppressors*? How were they Sequester'd and Drain'd, to Satisfie the Excessive Avarice of those, who, for a while, *were Lords over them*? What Property was Inviolat? What Life was Safe? So little, they found, were those Men to be trusted with the Publick Rights, who against all Laws, both Human and Divine, had *taken away* their Sovereign's *Inheritance*, and Welter'd in his Blood!

Nay, as if there were no farther need of the *Form*, the Mask of Religion, under the pretended *Power* of which those Cheats brought about their Black Designs; Sacrilege was not then a Crime of which *Conscience* ought to be *afraid*, but a necessary Reformation of that Ostentation and Excess, with which the Idolatrous had overcharg'd the Service of God. For which reason Churches were not only rob'd of their Riches and Ornaments, but the Venerable Buildings themselves defac'd and Prophan'd *Houses of Prayer* were literally turn'd into *Dens* of Church-Robbers, the very worst of *Thieves*; too often, into Stables for Beasts! But in that, perhaps,
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they were far less unballow'd, than when those *Sacrifices* were offer'd in them which God cou'd not, possibly away with.

For certainly, if ever Service of God became an *Abomination to him*, 'twas in those Times of Lamentable Disorder both in Church and State: I forbear to mention the strange Matter of their undigested Prayers; their Wrestling and Torturing Scripture, to make God appear *such an One as themselves*, in Patronising their horrid Impieties; or their imposing Oaths and Sacraments, to make Disciples and Confederates in Scism and Rebellion: 'Tis enough, that, instead of the Sober and Premeditated Forms of the Church, to which every Pious Christian is prepar'd to say AMEN, they thought fit to Harrangue God in Extemporary Pourings forth; as if their Hearers were inspir'd to know what they wou'd Pray for in their Behalf: As if God were not in Heaven, and they upon Earth; or as if they were so sure of the Spirit, that they cou'd never be in Danger of *Prophane Boldness, nor Pious Nonsense*.

No, the Spirit of God, which helpeth our *Infirmities*, and accepteth our Prayers, when we cannot utter our *Groanings*, that is, when we cannot Form our Desires into Words, nor express what we would pray for; helpeth us much more, and Elevates our Minds and Spirits to the several Offices of Devotion, when we know *what we have to ask, and with what Words to Pray*.

And without Controversie, those Prayers are fittest for the Divine Acceptance, to give our Martyr's Opinion

Opinion and Words in the Case; " which shew the
 " Speaker to be, at once, considerate of God's Ma-
 " jesty, the Churches Honour, and his own Vile-
 " ness; both knowing what Things God allows
 " him to ask; and in what manner it becomes a
 " Sinner to Supplicate the Divine Mercy for himself
 " and others:

But to the Praise and Glory of our Almighty De-
 liverer, there was an End put to the Confusions of
 those Unnatural and Irreligious Times, by the *Won-*
derful Restauration! Twelve Years, indeed, our
 Fathers groan'd under an Anarchy in Church and
 State: Long enough to make them see their Crime
 in their Punishment; to teach them never more to
meddle with such as were given to Change. With Mo-
 narchy came in all the Blessings of a Regular and Just
 Administration, and God was serv'd again in the
Beauty of Holiness: And the Land being cleans'd
 from this Crying Blood, by the Blood of them that shed
 it, God was so far Entreated for us, as to give us
 Rest from those that hated us, and spoil'd our Goods.

But as for us, the Children of those Fathers, who
 were either Agents or Sufferers in that *Abomination*
 of Desolation, we remain, to this Day, under
 the Punishment of that Guilt, and that, partly by
 Entail, and partly by Purchase.

The Entail I shall but barely mention, because it
 is too Melancholy, and indeed too Tender an Ar-
 gument. And by it I mean, that God, in Judg-
 ment to these Nations, was pleas'd to suffer, that
 One of the Sons of our Martyr, of that True Defen-

der of our Faith, of that *Well-learn'd*, that *Sound*, that *Exemplary Protestant*, shou'd, during his Unnatural Banishment be Educated in the Superstitions of a Foreign Religion.

What Distractions that renew'd among us, when it came to be his Turn and Right to *Rule over us*; how uneasie it made him in his People, and his People under him, his unfinish'd Reign is too sad an Evidence. And that there is a *Pretender* to these Realms, draws aside too many, how few soever they be, from their Allegiance to our most Excellent Sovereign; and will always remain a *Grand Article of Contention*, while *Discontented or Designing Spirits* can make any ill Use of that Name.

But that God's Hand is *stretched out still* in Punishment for this Day's Guilt, and that we deserve to continue under his Chastisements, as not caring, in a *National Way* to atone for a *National Sin*, is plain, in that too many of us *renew* our Title to it by *Purchase*, and *rejoyce* in the *abominable Tenure*.

How many Virulent Tongues, and Poisonous Pens have employ'd themselves in Justification of this Days Barbarity? How many ways has our Martyr been put to Death afresh, and his Memory and Character suffer'd all the Inventions of Calumny? How many Sons *tread in their Father's Steps*, and shew that, if Occasion offer'd, they wou'd do their Works? How many (Oh Shame to their Blood!) degenerate from the firm Loyalty of their Ancestors, and enter into those Secrets which *their untainted Souls* abhorred.

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These are Truths which (may perhaps exasperate some, but) call for the Sorrow and Humiliation of us all. For by those dangerous Politicks which have of late been taught, Mens *Consciences* are defil'd, and the State of *God's Anointed* is render'd unsafe. What need I to say how Peremptorily God is contradicted in his Commands, or how much Christianity is Blasphem'd by these Bold, these Sinful Novelties? What need I to remark how *Busy*, how *Ungrateful*, how very *Impertinent* it is, to make any *Suppositions* upon *Arbitrary Government*, under the present *Just*, and *Mild*, and *Religious Administration*? My Design, and my hearty Desire is, that this Argument may have a more Compassionate Turn; and, as we may assure our selves that God does, and will visit for these Things; for these Things, for these Men, let us Fast, let us Pray! That God wou'd turn his Hand! That God wou'd turn their Hearts! That we, being *One Sheepfold*, under *one Shepherd*, *Jesus Christ*; one happy People, if we wou'd know our Happiness, under a most Gracious Sovereign, may be unanimous in the soundest Principles of Religion and Loyalty.

And this brings on my last Head of Discourse, viz.

III. That it becomes us to continue the Fastings and Mournings of this Day; that God may be intreated for what is past, and incline our Hearts to better Principles for the future.

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Let the Day Perish, say some, who, because it is *Annually* Sanctified into a Religious Fast, prophane it *Annually* by Criminal Rejoycings. Let the Day be forgotten, say others, whose *Hearts are not right* in this Affair, though they do not publickly avow it: Let the Day be strictly observ'd, says the Church, says Loyalty, that Posterity may never know such another Day.

No, never may our Land again lye under the Curse of such a Parricide, nor God *make* such *terrible Inquisition* for it! Never again may Rebellion have the Power of the Sword, to turn its Point against the Sacred Breast of Sovereigns! Never may Subjects have the *Will* to affect *such Power*, nor charge their Souls with that *Damnable Opinion*, that, *in any Case*, it *may be lawful*. Never may God be provoked by our *other Crying Sins*, to leave us to the Force of such dangerous Temptations.

For that was the Cause of those Dire Effects, under the Influence of which we groan to this Day. *Jesurun waxed Fat and kick'd*; *Jesurun* was a Rebel to God, before it became Rebellious to its King. The Greatness of its Riches, the Length of its Peace, *abounded not*, as it ought, in *Thanksgivings to God*, but in all Riot and Excess. 'Twas Atheism and Prophaneness, 'twas Blasphemy and Sacrilege, 'twas Gluttony and Wantonness, that *fill'd up the Measure of our Iniquities*, and push'd us on to Ruin; and the same Effects will ever follow the same Cause, what-

whatever Precautions we lay, and how Wise or Zealous soever we may seem to the contrary.

Let us therefore lay the Ax to the Root of the Tree, and strike at our Sins, if we would remove God's Judgments, that will make this Day not an Anniversary Fast for Strife and Debate, as too many would have it beleiv'd, but such a Day as the Lord hath Chosen. That will engage our God to be merciful unto us, and to bless us, to shew us the Light of his Countenance, the Direction of his Grace, teaching us to be Subject, not only for Wrath, but also for Conscience sake; then shall we render unto Cæsar the Things which are Cæsars, when we duly render unto God the Things that are God's.

But especially are we now concern'd to lay the Foundation of Sobriety and Holiness, that we may prepare to meet God, as we ought, in the present Blessing of Peace; otherwise, what we have so much covered, so much wanted, will become a Judgment to us, and not a Blessing. Otherwise, now that we have Peace with our Enemies round about, we may again become a Spectacle to the World by our Civil Dissentions, and sad Experience will always make this Divine Maxim good, that if we Bite and Devour one another, we shall be Consumed one of another.

This Application, well weighed, well improv'd, will build us up into all Good Principles. This will make us Good Christians first, and then there is no doubt but we shall be Obedient Subjects; for no Englishman was ever Partaker of the inward Graces
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of Christianity, but he was always Firm and Unshaken to Kingly Government.

And when we are thus *Converted our selves*, we shall be able to *convince Gainsayers*, and to *strengthen our Brethren*. Then, in the *Bowels of a Diffusive Charity*, though we *separate from the Opinion of those*, who *despise Dominions*, and *speak Evil of Dignities*, we shall endeavour to *win them from their dangerous Errors*, and to *save their Souls*.

Then only, and never till then, shall we be *fit to teach every Man his Brother*, and *every Man his Neighbour*, this *Form of Sound Words*, in Relation to *Christian Politicks*.

That they must be Subject to Principalities and Powers; obey Magistrates, & be ready to every Good Work; that with Well-doing they must put to Silence the Ignorance of Foolish Men; that though they are Free, yet they must not use their Liberty for a Cloak of Maliciousness, but as the Servants of God; that they must needs be Subject, not only for Wrath, but also for Conscience-sake; that they must fear the Lord, and their Sovereign, and not meddle with them that are given to Change; and above all, that they must never, as they love their Souls, enter into the Accursed Secret of those, who were not afraid to stretch forth their Hand to destroy the Lord's Anointed.

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